

A SOLEMN (16)
PERSWASION
TO MOST
Earnest PRAYER

For the Revival of the
WORK of GOD,
Bringing forth the Kingdom of CHRIST, when-
ever it Appears Declining under his Indignation.

W H E T H E R

In our own Souls.

In the Nation to which we belong.

In the Churches of Christ throughout.

Upon Occasion of the late STROKE of Divine
Displeasure in the Death of the QUEEN of so
Blessed Remembrance.

By T. BEVERLEY.

Amos 7. 2, 5. *Oh Lord, by whom shall Jacob Arise?
For He is small*

L O N D O N,

Printed for and Sold by W. Marshall at the Bible in
Newgate-Street, and J. Marshall Jun. at the Bible
in Gracious-Street near Cornhil, MDCXCV.

PERSWASION

TO MOST

FAITHFUL PRAYER

For the Revival of the

WORK of GOD.

When the Kingdom of CHRIST, which
ever appears Declining under his Indignation

WITHERS

In our own
In the World
In the Church throughout
we belong.



Upon Occasion of the
Displeasure in the Death of the QUEEN of a
Blessed Remembrance.

By T. BEVERLEY

Amos 7. 2. & 8. 1. Look ye now Jacob Jacob Arise
For He is small

LONDON.

Printed for and sold by W. Marshall at the Bible in
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in Grace-Street near Cornhill, MDCXC.

The PREFACE to the READER.

IT is indeed a Most Undoubted Duty, as to behold in All Persons in the General Humane Nature, Dying, the Exemplification of our own Mortality. It is a further Duty to consider in Christians the Patterns of a Holy, and Religious Conversation, God offers to us in any of them. And This Duty is Rais'd by the Honour and Dignity of Station, any such have been placed in by God: On which Account, the many Discourses on so Great a Person, as our Religious, and Gracious Queen, are Justified; But yet, as in All Princes, that can bear any Relation to the Church of God, There is a Peculiar Attention, and Regard Due; on which Account, It is Remarkable, Scripture Takes the Names of Heathen Princes into its Records, which had never else Appeared, or been Heard of, if it, but as God made Them Instruments of his Grace, or Displeasure to his own People: how much more is both the Life, and the Death of Princes, who are by Profession join'd to such a People; as the Kings of Israel, and Judah, though so many Bad; But most of All, when they were themselves Holy Personages; because All Princes over the People of God have an Eminent Relation to the Mercy, or Wrath of God upon such Nations; and God Changes Times, and Seasons (as Daniel observes,) by setting up, or Removing such Princes; And yet beyond All this, there is a Consideration due to that Figure, Princes, and Governments make in Order to the Kingdom of the Great Son of man, Our Lord Jesus Christ; On Account of which, Daniel had so Great Visions of the four Monarchyes, and especially of the Fourth, or Roman, so immediately (in its Expiration) Confining on that Kingdom. And this is that Highest,

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Highest, and most mighty Point of both Discourse, as in Publick, so of the Prayers and Meditations of Christians in Private, on such a Publick Providence, as the Death of a Christian Protestant Princeß.

I having therefore through the Gracious Assistance of God set my self by the Books of Scripture (wherein the Sure Word of Prophecy is for the Churches of Christ Deposited) to find out the Time for the Accomplishing the Desolations of the Sanctuary; could not but take Notice of that so Monumental Providence in its Season, the late Revolution, 1688. Upon which I then made Publick my Observations; to be found still, I doubt not, in many Hands: I looked upon my self therefore under as great Obligation to make most Humble and Aweful Remarks upon so Astonishing a Perez, a Breach or Stroke upon us in the Death of the Queen; 1694. (when the Succession of the Kingdom of Christ is so much nearer according to my Computation, as in 1697. within little more than Two Years) who sustain'd so Illustrious a Figure in it. And though I Fram'd it onely into such a Discourse as was most suited to a Plain Christian Auditory; yet because Wise, and Good, and Considering Persons are not so Confin'd to Curiousness of Words, or Artifice of Connexion, but are most intent upon Things, and can take Short and even the most Free and Natural Intimations of them under more Ample, and Accurate Reflections; I have Expos'd it to General View, mostly as it was at first spoken; designing the Substance, and Materiality of what, I have herein offer'd to deepest Consideration, and leaving the more Critical to Correct the Errors of Form, that they, to whose Minds the most Plain Discourses have easiest Access, may not lose the Benefit.

And I am Encouraged in making such a Publication, in regard of both the main Design, which is to Consider, How such a Breach upon us is Pos'd towards the Kingdom of Christ, and that Great Revolution of its entring into Succession

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cession in 97. as also to Present it in such a Native Freedom, and Id-Artifice: and upon one and the same Account in both; That is, I have Remarked, That no Divine D'spose in our Memory hath brought forth so Abundantly all Kinds of Celebrations of any Person as of our Excellent Princess, both in Religious Improvements of so Severe a Chastisement, As also Accumulating Highest Praises upon so Worthy and Meritorious a Subject, speaking of her with Relation to Men; but Abating whatever any may have spoken of Her, like the Blasphemies of the Antichrist an Beast against them, that dwell in Heaven; For all such Praises are in Sacred Style no other than Blasphemies, not only against God, but Against Those so Celebrated. There is therefore, in my Esteem, no Room for any more Publications on those first Topicks. But I have also observed, none have Pitched upon the Examination of so Remarkable a Dispose as dating the Review from the Introduction of this Government upon the removal of King James by so out-stretched a Hand; nor carrying the Prospect to that much greater Change God is about to make; nor giving direction, what the Servants of God are so to direct their Faith, and Prayers upon. Now I having singled out these Points, to Address my self unto the Servants of Christ, therein to Excite their Meditation, and Practise; I have taken greater Confidence in setting them in an open Light, as not Treated upon by any before, on this so notable Providence. And yet I have not neglected on just occasions to make those Memorials of Praise that Scripture Allowes, and hath even set apart to them that Fear the Lord, and to Honour the Remembrance of the Queen by them.

I have also Pointed upon those Duties of Practice, so necessary on so Sad and Solemn an Occasion in General.

And on this very same Account, that others have so Abounded in all the Florid parts of such Kind of Discourses, I have Hoped, that a Sermon in so Ordinary, and Un-Adorned a Dress will be the more gladly Suffered.

I have

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I have therefore been only Intent on this main End; that is, that every one may earnestly seek of God the coming of the Kingdom of Christ in Power, in his own Soul; And that Powers and Nations may in General wait for it, and wisely Place themselves in a just subordination to it; being most Assured, if we are not removed from this Earth under the immediate Views of it, as we know we may soon be; even as this Great Princeſſ hath been; it will yet make such Appearances from Heaven in coming upon us, as will Amaze the World to behold; even its Kingdoms becoming the Kingdoms of the Lord and of his Christ.

And though the Lord makes use of what greater and more Honourable Instruments He pleases, as of our Illustrious Queen; or of smaller and meaner; yet He is not tied to any: For his own Arm shall Rule for him, his Reward is with him, and his Work before him.

And though on so great a Dispose, as this removal of so great a Personage from us, we ought to hear his speech and to be afraid, to cry out Lord, revive thy work; In wrath remember mercy; Yet to have sure Confidence he will, and is near about, to take to himself his great Power and to Reign, how Angry soever the Nations will be at it.

And if we are such, as Love his Kingdom and Appearance, However the Fig-tree do not blossom, &c. However dark and black things look, yet we should glory in the Lord, and rejoyce in the God of our Salvation, and be Assured he will make our feet like Hindes feet, and set us on the High Places of his Kingdom; And though Nations labour in the very Fire, and weary themselves for very vanity, yet it is so ordered by the Lord of Hosts, because he is just about to Fill the Earth with the Knowledge of his Glory, even as the Waters cover the Sea. Oh let him come into his Holy Temple, and let all the Earth be silent before him.

SERMON

Preached in MEMORIAL of the
Awful Divine Dispose

In the DEATH of the
QUEEN
OF SO

Blessed Remembrance to the Whole Nation.

HABAC. iij. 2.

*Oh Lord, I have heard thy Speech, and was afraid; Oh Lords
Revive thy work in the midst of the years; in the midst of
the years make known; in wrath remember mercy.*

I Have thought it necessary in regard of that Great Sense of the Death of the Queen, God hath been pleased to Imprint upon all the People of this Nation; (who have indeed any Sense of his Providences, but to the Degree of Common Sobriety) I have thought it, I say, necessary to Reflect upon that Late so Tremendous Providence, and to set before you, what I look upon to be most Seasonable, and most necessary for the Servants

of God in the present Circumstances of things to apply their thoughts unto.

And indeed, I do not doubt, but that **Funeral** Remembrances are very much warranted to us by that Example of *David* bewailing the *Death* of *Saul*, and of *Jonathan*, which we find *2 Sam. i. 17. David lamented with this Lamentation over Saul, and over Jonathan his Son. Also he bid them teach the Children of Israel the use of the Bow.* This, some Interpreters understand only to teach the Use of Arms; of which at that time the Bow was one of the Principal, and became an Emblem of the whole Military Skill and Action; But it seems rather, according to the Judgement of other Interpreters, to be the Title of the Lamentation *David* made over *Saul* and *Jonathan*; as some of the *Psalms* have Titles very peculiar, suited to the principal Matter, Tunes, or Instruments us'd in relation to them: So this Lamentation had the Name or Title of the Bow. And as a Higher Commendation of it, it is said to be written in the Book of *Jasher*, of the upright one, or uprightness; intimating some most Excellent Record, or Records of Greatest Truth and Value, (Spoken of also *Jesh. ii. 13.*) He goes on; *The Beauty of Israel is fallen upon thy high places: How are the mighty fallen! Tell it not in Gath, publish it not in the Streets of Askelon, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph.* That is, If it were possible, I earnestly desire, That the Enemies of God, and of his People might have no occasion to Rejoyce and Triumph in that sad stroke on *Saul* and *Jonathan*; Especially, as if the Interest of God and of his Kingdom suffer'd, and sunk at all in it.

For were it not on this Account, it might seem wonderful, that God should be pleased to ordain, that part of his Word should receive this Funeral Lamentation of *Saul* and *Jonathan* into it: Especially Considering that

Saul

Saul was a Prince Rejected of God, and that God was very Angry with, and very severe upon; and that He was a Great Enemy to *David*, whom God was pleased to place the Type of the Kingdom of Christ upon, and to remove it from *Saul* Himself.

But this was undoubtedly the Reason of it, Because *Saul*, though in his own Person, he was a Prince so rejected of God, yet God had made him for a time, a Type, and the first Type of the Kingdom of Christ; and though he rejected him, yet he had Anointed him, he had given him a Kingdom, and set him over the people of *Israel*; which Kingdom was so Eminently a Type of the Kingdom of Christ; And therefore *David* the sweet Psalmist of *Israel*, and the Established Type of the Kingdom of Christ, was employed by God, in an extraordinary way, to make this Lamentation over him. And of this he gives a very plain notice; when He said, *The shield of Saul was vilely cast away, as though he had not been Anointed with Oyl*. His being Anointed with Oyl, was a Type of the Great Messias; of the Great Anointing, and on that Account *David* Lamented.

As this Lamentation may be therefore in General, a Foundation for a Funeral Commemoration; so especially, and very particularly, when the Person Lamented, had any relation to the Kingdom of Christ.

Now with regard to the Providence of God upon the Nation in the Removal of the Queen so lately; we may say, that God hath been pleased, as it were, by an universal Consent, of even the soberest of the Nation, to Embalm the Memory of so Excellent a Princess; and we may say of Her, as *Solomon* in the Proverbs; *Many daughters have done virtuously, But Thou excellest them all*, Prov. 31. 29.

And as it is said of *Tabitha* or *Dorcas*, in the Acts of the Apostles; *They brought forth the works she had wrought*. Which by the Context Appear to have been prepared, as

works of Charity; So we may say, Many have brought forth many Eminent and Excellent Works of this Great Princess; They by the Gracious Providence of God towards her Memory, have been more spoken of, and more Commended and made known, than before; Although they were certainly and sufficiently known to many Witnesses of Greatest Credit in the time of her Life, and to many who had themselves the Experiments of the Great Tenderneſs and Compassionateness of her Spirit; and more especially toward Them who suffered upon the Testimony of the Gospel, and on the Account of Conscience; Yet the notice taken of them since her Death, hath more *shaken the House of Dagon* than before in her Life.

But notwithstanding this, and much more that might be said, and hath been abundantly spoken by those who were most proper to speak of these things; there is that particular Relation, Her Station and Interest in Government, and Her Extraordinary Introduction into it, Providence gave Her, had to the Kingdom of Christ: And this is that which I look upon as more closely, and precisely my Duty to Consider, and to speak of to All that have a humble and deep Consideration of the wayes of God in relation to his own Kingdom, which oftentimes are *in the dark*, and his *footsteps in the great waters*; and He *gives not Account of any of his matters*. If He take away even persons that we may think of great Service, and use to his Kingdom; yet *who can hinder him, or say unto him, what doest thou?* If he Removes the Person of greatest Honour and Dignity; of great and publick Good and of Support to the *Protestant Religion*; yet none can call Him to Account; but must lie at his Foot; yet humbly interceding, as the Prophet here does, *Oh Lord, I hear thy speech, and am afraid*; And so to set our selves to pray, *Oh Lord, Revive thy work in the midst of of the years; In the midst of the years make known, in wrath remember mercy.*

In Order therefore to the more close Discourse to this purpose, I begin in the opening of the words according to the Context wherein they stand; This Chapter therefore follows upon two great *Visions* *Habakkuk* had received from God in the two foregoing Chapters.

The first of the *Visions* was the Desolation of *Judah* and *Jerusalem*, by that bitter and hasty Nation of the *Chaldeans*, or *Babylonians*, Chap. 1. 5. Behold ye among the *Heavens*, saith God, regard, and wonder marvellously, for I raise up that bitter and hasty nation.

The second of the *Visions* is the Judgment of God upon *Babylon*; set out in many sharp and reproachful Remarks of the Divine displeasure upon them, cap. 2.

Now upon the first of these *Visions*, the Prophet had very sad and Afflicting Fore-sights. And therefore he saith, Oh Lord, I heard thy Speech, and was afraid; ver. 2. I heard, and my belly trembled, rottenness entred into my bones, c. 3. 16. For undoubtedly, the Spirit of God that fully understood its own Counsels, Taught and Instructed him so to speak of that *Babylonian* Kingdom, as the Head of Gold; comprehending the whole Image; Dan. 2. and so in a more eminent manner; the *Roman Monarchy*, which is therefore stiled *Babylon*: And according to this the Apostle uses the very words of *Habakkuk*, Acts 17. Be ware lest that come upon you, which is spoken of in the Prophets; behold ye despisers and wonder, and perish, for I work a work in your dayes, which you shall in no wise believe, though a man declare it you.

This is plainly taken out of this first *Vision* of *Habakkuk*. Now, How could that come upon them, when the *Babylonian Monarchy* had ceased long before? But because the *Roman Empire*, was to fill up and compleat the *Babylonian Image*. And that old literal *Babylon* was most peculiarly a Type of *Mystical Babylon*, the whole *Roman Potentacy*, especially the *Antichristian*.

As therefore literal *Babylon* of old destroyed the City and Temple of *Jerusalem*; so the *Romans* took away by a more lasting Destruction their City, Temple and Nation. And as literal *Babylon* has a Wo pronounced upon it for building a City with Blood, and giving an intoxicating Bottle; so Spiritual *Babylon* is infamous for Blood, and its Cup of Fornication. Compare *Habak. 2.* and *Rev. c. 17. c. 18.*

And Further, as the *Jewish*, so the *Christian* Gentile Church hath been, and yet continues under the same Tyranny Twelve Hundred Sixty Dayes of Years, almost now expired, yet not fully ended: But till they are ended, the Church is in a *Wilderness* Condition, and the Witnesses in *Sackloth* have lain slain and dead, by reason of the Cruelty, and Persecution of the Mystical *Babylonian* Antichristian Powers, and the Time, Times, and Half Time determined to them. Now *Habakkuk* foreseeing in Spirit, this long Calamity of the People of God, both *Jews* and *Gentiles* under this Literal and Mystical *Babylon*, he is deeply Affected with it, as has been declared.

Upon the second Vision, viz. the utter Destruction of the *Babylonian* Image, and the both Literal and Mystical *Babylon*, wherewith the Vision of the Kingdom of Christ is conjoynd and enterwoven, *Habakkuk* (Chap. 2. ver. 1. &c.) stands on his watch Tower, to wait for the Issue of his Intercession, which in his first Vision he had made (Chap. 1.) against *Babylon*. Now in Answer to that Intercession, he is commanded to write a great Vision, and to make it plain, that he might run that readeth it, and which every one should live by Faith upon, till they should see it fulfill'd in Glory. For though it tarried long, it should speak to the Full at last, and therefore to be waited for till the 1335 Days making Blessed, according to *Dan. 12. ult.* And what Vision is that which God gives in Answer to *Habakkuk's* earnest Prayer from Chap. 1. 12. to the End?

It is certainly what we find in the second Chapter consisting of these two Great Heads.

First, Those several so Solemn Denunciations of *Woes* and Judgments on *Babylon* in its whole Image and State, from *Litteral Babylon* down to its utter destruction in *Mystical Babylon* through the Chapter!

Secondly, Those so Gracious and Illustrious Declarations, and Assurances of the Kingdom of Christ; Chap. 2. ver. 14. *The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. And the Lord is in his holy temple, let all the earth keep silence before him, Ver. 20.* So great a Remark of the Kingdom of Christ, as the knowledge of the glory of the Lord filling the earth, as the waters cover the sea; makes clear the main Scope of the Vision; And as Great a Display of the Kingdom of Christ is that other Branch of the Vision; *The Lord is in his Holy Temple, &c.* Which Expression hath a close Alliance with that Prophetick Vision of the Kingdom of Christ given us *Ezekiel* in the delineation of a Temple, Throne and City in his last Chapters, on Account of which, there is such an often mention of the Temple opened, and of God and the Lamb being the Temple of, and having their Throne in the New Jerusalem, in the Revelation c. 21. c. 22.

Now that the Lord would revive, or give Life to that his Great Work of carrying on the Kingdom of Christ, whenever it seems (especially) to languish, or hath been under any Embarrassment; this was the Prayer of *Habakkuk*, and ought to be of every Servant of Christ, who loves the Kingdom of Christ.

And so the Prophet knowing that all those Great Works God hath done in the World, are preparations to, Pledges of, and are to be Completed, and Fill'd up in the Kingdom of Christ, recalls, and recounts the Great Works of God, from the beginning of the World,
that

that so he may lead to that Kingdom all along his third Chapter.

Now therefore, because all the time of the *Babylonish Captivity*, till the Restoration by *Cyrus*, the Work of the Kingdom had lain, as it were, in a Swoon, this earnest Prayer is Left on Record to the Servants of God in all Ages, to powre out their Souls to God in, on such Occasions.

We need not stand upon the Critical Middle of years, although the very restoration by *Cyrus* after that Captivity in *Babylon*, was a most remarkable Middle of Time, between the first Creation and Eternity; yet in any time, wherein God hath seemed to forget his Great Work for his Kingdom, or to do any thing in delay of it, we may thus Cry out to him in General, *In the midst of the years revive thy work, in the midst of the years make known.*

And so proportionably in our private Case, when we find any declining and going down of our Hope in the Salvation of God, in our own Souls, the Grace of Christ retiring from us, and his Spirit withdrawing from us: Or when in the Publick State of the Nation, the Glory of the Gospel is under any Eclipse, the good State of the Government of a Nation, with relation to the Kingdom of Christ is sinking, or loosing any of the Pillars of it; or when any sad Providence is upon our selves in particular, that looks sad upon us, as depriving us of the Comfortable Aspects of the Kingdom of Christ; we may Cry out to God for a revival, a *Remembering Mercy even in the midst of Wrath*, a making known in the midst of the years. And thus our late sad Providence, which shews the fitness of the Text to this Occasion.

Three things therefore I Propose in this Discourse to speak of.

First, Of the Great and Earnest Intercession of the Prophet *Habakkuk*, as it may be taken up and made use of by every Christian in secret, in relation to his own

Soul, and the inward State of it, or to his outward Condition, and the Providences of God towards him in that, or with respect to his Family, and nearest Relations : And all these with a look towards, and subordination to the Kingdom of Christ. And herein I shall consider all these more strictly, when they are at any time in a plunge and sinking of Condition, under any Eclipse, or Cloud of Providence; Then in such a strait, we may go to God, crying out, *Oh Lord, Revive thy work in the midst of the years, make known, in wrath remember mercy.*

Secondly, I will take into Consideration the more Publick State of the Servants of God, that keep his Commands; of his Witnesses that hold the Testimony of Jesus, when they are in Sackcloth, and even lying dead in any of the Streets of the Great City; or when the Church is in the Wilderness, How earnest we should be with God to Revive his work in the midst of the years, to make known, and in Wrath to remember Mercy.

In the Third Place, I shall Apply it Particularly to the late Providence of God upon the Nation, in which he seems (as it were) to have Reversed a late Gracious Dispensation of that Providence to this Nation; to have reversed it in such a Part, in such a Principal Part of it, by the Removal of the Queen.

And so I shall close with Application.

1. The First thing that I would Propose is this; There are many sad and dark Vales of Providence, and as to the Presence of God, in every Particular Christians Soul : There are many times, when we seem to Languish in the Ways of God; when our Hearts grow very vain, very Worldly; when we are ready (as it were) to Die : The things that are in order to the Kingdom of Christ, they are ready to die; As we find, Rev. 3. Con-

cerning the Church of Sardis : *Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die : for I have not found thy works filled up before God.*

O, How often do we find that our Souls are Ready to lose their first love ! that they are going backward, that they are going downward in the Wayes of God. Certainly, Every one of us has reason to fear, and to suspect, that such a Time has been upon us, or that it may come upon us.

David was very sensible of such a State as this is ; and therefore in the 119 Psalm, he is continually praying, *Quicken me, O Lord, according to thy word, ver. 25. This Prayer returns upon him, ver. 88. Quicken thou me after thy loving kindness : So shall I keep the testimony of thy mouth.*

There are many Times, when God retires the Gracious Motions and Assistances of his Spirit. What a dreadful complaint is that, that the Servants of God make, in *Isaiah 63. 17. O Lord, why hast thou made us to Err from thy wayes, and hardened our heart from thy fear ? Return for thy servants sake.* How often is it, that our Souls have reason to Complain, that in a just Judgement He so retires from us, as to make us to erre from his way, and to harden our heart from his fear ? So, *Isaiah 64. 5. Thou meetest him that rejoiceth, and worketh righteousness ; those that remember thee in thy wayes.* But immediately he cries out, *Behold thou art wroth, for we have sinned ;* *Tu* (saith he) *in thy wayes there is continuance, and we shall be saved ;* Here comes in, *in the midst of the years,* (as it were,) *a rejoicing in God ;* When we are Free, and Established in the wayes of God, *Thou meetest him that rejoiceth, and worketh righteousness ;* But then, on the other side, *Thou art wroth, for we have sinned !* We give God occasion to retreat the Light of his Countenance ; the

Motions

Motions of his Spirit, the Comfort of his Presence: And yet, notwithstanding, as *Habakkuk* here saith, *Revive thy work in the midst of the years, There is continuance* (saith he) *in thy wayes; and we shall be saved*; But then immediately he goes on again to Complain: *We are all as an unclean thing; and all our righteousnesses are as filthy rags, and we all do fade as a leaf; and our iniquities like the wind, have taken us away; And there is none that calleth upon thy name, that stirreth up himself, to take hold of thee: &c.*

When therefore we find the Graces of the Spirit of God looking in us, as if they were Blasting; like Flowers, or Blossoms blasted with an East-Wind; when we find our Souls dead in the Wayes of God, and Holiness; when we find our Iniquities, and temptations to Evil have Prevalency upon us; then, what's our Duty to do, but to cast our selves down before God, and say unto him, *O Lord, Revive thy work in the midst of the years; in the midst of the years make known.*

When at any time we fall, as *David*, into Sin; that God would restore the Joy of his Salvation, and establish us with his free Spirit. That he would not cast us away from his presence; nor take his holy Spirit from us.

When we find our selves dead in the Use of Ordinances; we have no way, But earnestly thus to cry out to God. When God plunges us under fears of Eternal Wrath and Displeasure, to say unto him, *In wrath remember mercy.* And so in regard of outward Providences; when God brings us into the dark, and not into the light; (as that Expression is in the *Lamentations*.) when he seems to shut out our prayer: And though we shout, and make a noise in Prayer, yet that still he will not hear; Then we should insist, *O Lord, Revive thy mercy to us in the midst of judgement; In wrath remember mercy; Work*

a Salvation, even in our outward Condition, so far as is necessary to our Eternal Peace and Salvation.

And in all these things, there ought to be a peculiar Eye to the Kingdom of Christ; For the Kingdom of Christ, and our Salvation are united, and the Glory thereof shines out together; even as now they are *Reserved together in Heaven*, till they are so *Revealed*; and there they are always in a *Readiness* to be *Revealed*, as the Apostle *Peter* Witnesses, *1 Pet. 1. 5. &c.*

And even so all outward Salvation and Deliverance are upon the Title of the Kingdom of Christ, Pledges of, and in Order to it; even as the Restoration of the State of *Judah*, and *Jerusalem* by *Cyrus* and the Kings of *Persia*, that was more immediately in the Eye of the Prophet *Habakkuk*, when he prayed for the *Revival of the work of God, in the midst of the years*; and was a very Great Type of the Kingdom of Christ, according to the State of that time.

2. In the Second Place, Thus in regard of the Publick State of the Nation; If there be an Appearance of things, that God is taking away from us the Enjoyment of the Gospel at any time, the Enjoyment of his Ordinances; that he is taking away the Peace, or the Freedom of the Nation; that we seem to be in danger of a return of Evil upon us: For so indeed, is the State of things: Till the Kingdom of Christ, we are between Light and Darkness: There are continual returns of Evil, as I have often Observed. Look over all the Histories of Scripture, and the Histories of Times since the Scripture; if there have been better Times at any time, Darkness and Worser have come and followed upon them.

If you look upon this Nation; Indeed, It is very Remarkable, since the time of the Dawns of the Reformation upon it: You know, First we had the Excellent
Appear-

Appearances of Government, in that young Prince, *Edward the Sixth*. God took him off suddenly, in the very rising of his Youth. And the dark and doleful time of the *Marian-Days*, of the Burning so many of the Servants of God, came on; and *Antichristianism* returned and came back.

Now, at such a time, undoubtedly, the Servants of God were earnest with God, that he would *Revive his work in the midst of the years*. And so it came forward again, in the Reign of Queen *Elizabeth*. And we have had some Appearances of Hope of the glory, of a greater glory of the Gospel, and of Christianity, at some times; and then they have been veiled and clouded, and darkened again. I would not enter into Particulars.

But what shall we do at such a time as this? How should we cry out, O Lord, thou hast appointed a Kingdom to thy self, to thy Son: thou hast resolved, that the knowledge of the Glory of the Lord shall cover the Earth, as the waters do the sea; Some things have seemed to move towards it, and they have gone back again, and down again. O therefore, *Revive thy work*; O Lord, *in the midst of the years make known, in which remember mercy*.

This ought to be a Pattern to the Servants of God, in all times, when any thing that God hath done for them, hath seemed to go backward; that God would *revive his work in the midst of the years*. Blessed be that God, that can do it; He can revive it; He can give Life, after we seem to be in a Swoon, and under Faintings; yet God is able to do it; And therefore, our Souls should, upon this very Account, be continually poured out, upon all occasions before him.

But then, 3. The Third thing that I proposed And that is, To make a particular reveiw and remark upon this late Providence.

And

And that Briefly ; because I would give occasion to greater enlargedness and seriousness upon these things in the thoughts of Christians ; that (as I have said) we may not lose the use of so sad a Providence, by letting it evaporate in onely an outward Formality, and Commemoration, and Commendation of the Honour of so great a Person, God hath Removed : We should not let it go off so, but let it come to serious and deep Consideration.

I would therefore Propose these two things.

1. First, That which we may look upon, as Dark and Sad, in this Dispensation and Providence.

2. In the Second Place, How we may reap Benefit and Comfort, and Encouragement to beg of God, that He would *revive his work in the midst of the years* ; that he would yet carry on his work : And though this was a stroke of VVrath and Displeasure, yet that he would return in Mercy.

1. The first thing that I would lay before you, as a Sad and serious Consideration, is, That when God sees a People unreformed ; when he sees a Spirit of Profaneness, of Atheism, of VVretchedness, Senselessness of things, and of Ungodliness ; He takes away those Persons, that are as the *Chariots and Horsemen* of a Nation ; as it was said of *Elijah*. He removes those, that are in themselves, blessings to a Nation : And so we should Consider this late Providence, as a stroke upon the Irreligion, upon the Atheism, and upon the Profaneness of the Nation : God takes away those, whom he makes Defences ; whom he makes (as it were) Buttreffes and Props of the Nation.

Thus of that excellent Prince *Jafiah*, we read : because it was a very wicked State of the People at that time :

time, It was a very senseless State: And when God gavethem such an Excellent Prince of so very great Hopes, and of so great Zeal for Reformation. In the 34th. Chapter of the 2d. Book of *Chronicles*, you may read all along; And in the 35th. Chapter, what an Excellent Person he was: Yet God took him away in great VVrath and Displeasure upon the Nation, Chap. 35. 25. And *Jeremiah* lamented for *Josiah*, and all the singing-men, and the singing-women spake of *Josiah* in their lamentations to this day, and made it an Ordinance in *Israel*: and behold, they are written in the *Lamentations*.

Certainly, many Expressions in that book of the *Lamentations* of *Jeremiah*, have great respect to this very *Josiah*; Of whom we said, under his shadow we shall live among the *Heathen*, Lam. 4. 20. The Crown is fallen from our head, We unto us that we have sinned. Chap. 5. 20. And why was it? because God would not turn (as it is said) from the fierceness of his anger, for all the Sins that *Israel* had joyned with *Manasseh* in; So we find it expressly taken notice of, that God would not turn from the fierceness of his Anger, notwithstanding all the Reformation *Josiah* had made; And therefore he took away *Josiah*. That's the First Sad Consideration that we may have upon us.

2. The Second very Sad Consideration, is; That when God takes away Persons of very great Use; of very great Sense of Himself; of very great Hopes to do good in that State and Condition, wherein he hath placed them; the Account that He is pleased to give of it is this; (which indeed, may look very Sad upon us, and as if God would have us understand VVrath and Displeasure by it) *Isa.* 57. 1, 2.

The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the
righteous

righteous is taken away from the evil to come; He shall enter into peace; they shall rest in their beds, each one walking in his uprightness. This is the Note I would give;

When Persons of Eminent Piety, of Eminent Mercy, and doing Good, as necessary to Mankind, are taken away, it is from *the Evil to come* very often; It is a Sign, that God is bringing a Storm upon a Nation, a Storm of Wrath and Displeasure: When he takes away Persons of Eminent Sense of Himself, or of Good to the Nation, or that are Publick Blessings; when he takes them away, it is a Sign, that there is *Evil to come*.

3. The Third Consideration is this, and Indeed, that ought to Affect us very much: For, you know, that God hath, within these few late years made so great a Change in the Government of the Nation, as tended to an Introduction to the further Glory of Christianity; a greater Advancement of *Protestantism*, and the Reformation among us; And you know, how Principal a Person the Queen was in this very Revolution, which has been often spoken of, and Celebrated, as is well known among us; Now, this is a Rebuke upon the Nation, that God would be pleased to take such a Person away; that in every thing, we may say, According to the Opportunity, and the measure of Light vouchsafed to her, as *Solomon* speaks of the Vertuous Woman; *She did good; and not Evil, all the days of her being in the Government*; And was (as I said) an Eminent Person in that Revolution; which we have, both in Solemn Acknowledgement to God, and in General Discourse, looked upon, as a great Mercy to this Nation.

The Happy Union of the King, and the Queen in the Government was a great Mercy to the Nation in these Regards;

1. That it gave such a Sweetness, and Conciliatoriness

to the Government in the thoughts of All, who were not Enemies to the true Interests, to the Happiness, and Prosperity of it in regard both of the Religion, and of the Freedom of the Nation. The King, and the Queen were *Lovely*, and *undivided* in their Regnancy, in so happy a Configuration of Graces and Vertues, as in their Union in Titles; in such a strict Fidelity to the Protestant Reformation, as in their Joynt Swaying the Scepter.

2. This Union gave Stability to the Government; In this Instance, as *Solomon* sayes, *Two are better than One*, and the Union made it a *Three-fold Cord*, that is not Easily Broken.

3. It was a Security to it; For seeing, the King, and the Queen were so united, as that the Government surviv'd in each; the *Sons of Violence* had this Discouragement of Attempting against either single.

4. It gave a preference to the Government, that in the necessary Absence of the King for the Defence of the Nation in the Wars Abroad, the Government was yet always present, and at Home, by the Queens Union in Supream Power.

Now, I say, When God is pleased to take away such a Person, so Eminent in the *Revolution*; It is, as if he would put a Disgrace, and a Dishonour upon the *Revolution* as to us-ward. And, we have reason to Fear, lest God should Roll back from us, the Good that he had began to do. And, As it is said, *I will Repent of the Good* (not of the Evil; though God does also say that) But *I'll Repent of the Good that I thought to do unto you*.

That therefore God should bring us again into the Dark; and if there be Place, and Room for such a thing, as many of the Servants of God have Apprehended, and (I believe) do Apprehend: Though (as I have said) it is not according to the Apprehensions that I have

I may Humbly Hope) had from the Word of God.

But, If there be Room for such a thing, as that *slaying of the Witnesses*, and as their *lying dead yet three days and an half of years*; It may seem to be as fair an Introductory stroke of God upon us for it, as may be.

Therefore, I say, We have Reason to Apprehend it, in this regard, and to humble our selves before God; lest he Repent of the Good, he thought to do unto us, and will not do it for us.

I Acknowledge, It is a very dark Dispensation of Providence; That, if the Succession of the Kingdom of Christ be so near as 97, that so Eminent an Instrument in the Hand of God within these Nations, should so suddenly before it, be Removed.

But as I have said, *His way is in the Sea, and his Paths in the Great Waters*; He gives not Account of Any of his Matters. If He take away so Great Persons, who can hinder him? Who can stay his hand, or say unto him, what dost thou? He will shew he needs no ones Service, so as to depend upon it; he can raise up, and fit others, as he pleases; and yet more abundantly provide for the Honour and Happiness of Any, he hath used, with himself; And whereas they are Removed out of the Visibility of such Glory before the Eyes of All; even in that they shall not be Losers: For when the Lord comes, all his Saints, Great and Small shall come with Him in Glory, on white Horses, Bodies of Glory in Fine Linnen, white and clean, which is the Righteousness of Saints. And so however Dark, I say, this Providence may Look now in relation to the Queen, because we have no Views of the Glory into which she is entred; yet then All this shall clear up, and brighten into Lustre and Open Appearances of Glory. But now,

2. In the Second place; According to those Hopes, and those Earnest Prayers, that I desire every one of us

may

may joyne in pouring out before God ; there is hope (as Scripture speaks) in our *Israel concerning this thing* ; and that God will yet go forward, and perfect the Mercy that he had intended to us.

Therefore, I shall give you two or three Consolatory Considerations, in relation to this.

1. The First is, That God hath oftentimes been pleased to make a Breach, when he was in the way of doing his People Good ; And, as if he were Reversing, and putting an end to his Work, and yet he hath not so intended : As I'll name briefly some Instances to you.

When *Joshua* was in the Course of Victory, over the Kings of *Canaan* , You know, upon the Sin of *Achan*, there were very dreadful Discomfitures of the People of God, by those whom God would Root out and Destroy ; and yet, notwithstanding, this did not prove an end of Gods work : But, as you find in *Hosea* 2. 15. (a most comfortable place) when at any time God is pleased to make a stroke upon his People, he thus speaks ; *I will give her her Vineyards from thence, and the valley of Achor for a door of hope* ; Which was the place where the Children of *Israel* were Discomfitted, and where God seemed to make a Breach upon them. *I'll give it her for a door of hope.* God turned that very *Valley of Achor* into a door of hope. So, when God seems to make an End of his Work of Grace, he may make it a *Door of Hope*.

So God made a Breach upon *Uzza* : *David* could not tell what to make of it, whether he would Establish him, and give him the Happiness of his House ; *David* was afraid of it ; But yet, notwithstanding, in a little time after this, the *Ark* was brought down to the City of *David*. So, I say, that was not an Argument that God would put an End to his Intentions of Grace toward *David* and his Family ; though he made so Dread-

ful a Breach, to strike *Uzzah* immediately, in that he mistook, and was in an Error concerning the *Ark*.

So we have the Case in the 2 *Sam.* 1. when God took away *Saul*, and *Jonathan* his Son; *Saul's* Kingdom was undoubtedly a Type of the Kingdom of *Jesus Christ*, though it did not continue in *Saul's* Person and Family: But immediately, you see; the *House of David*, *David's* Kingdom, and *Solomon's* Kingdom rose up. So, I say, it is not an Argument, when God hath an Intention of Grace, that he will not carry it on; or that he does intend to put an end to it because he makes some breach; yet we should pour out our hearts before God in all such Cases, and say unto him, O Lord, in wrath remember mercy; O Lord, revive thy work in the midst of the years.

2. The Second Consideration by way of Consolation, is this; That God hath yet, and doth yet; and, as the Apostle saith, we should trust, and earnestly pray, that he will yet continue the King, and make him a great Instrument for the Advancement of his Glory, and the good of the Nation. The Lord, yet hath left us a Nail in his Sanctuary (as the Expression is) a nail in his House.

God gives us yet our hopes, by such a Nail in his House, as he preserves among us; And though we know No other Nail, except *Christ* alone, is fastened in so sure a Place but that it may be remov'd, yet we may have Hopes that God that hath been pleas'd so immediately to make the King his Instrument in reviving his Work in these Nations, when it seem'd declining so Fast amidst the years of *K. James*, will sustain and support him, till the very Time of the Right of that Greatest King for entering into the Succession of his Kingdom; when the Time, Times, and Half Time given by his Oath to *Antichrist* shall be at an End, and such Time be no more
for

forever ; as is also sworn by Christ ; which I have made out, as I doubt not to affirm, on such Grounds as will not Fail, to be at the so near 97. from the Compare of the two Oaths, the first giving Times, and half, *Dan. 12.* the latter defining those Times and half to be at an End, and never to be renewed, *Rev. 10.* It should cause us yet, in relation to this, to cry out, *O Lord, revive thy work in the midst of the years, in wrath remember mercy,* in the Preservation of the Government to us , as there is an Establishment of the Reformation from *Antichristianism*, and as there is an Enjoyment of the Ordinances of the Gospel in so much Freedom. And then,

3. The Third thing I would mention to you, by way of Consolation (and so I shall immediately conclude in Application) is this,

That surely, we cannot (I am humbly bold in the Word of God, to say to you) we cannot be far off; We cannot upon any Account whatever, be far off, from a far greater *Revolution* and Change that God will make, by the Succession of the Kingdom of Christ. The very Labour in the Fire, and Wearisomnesses for very Vanity, that we behold in All States, amidst all Persons, and on the account of so great Persons as we now Memorialize, removed from us suddenly, is a certain Assurance, it is near, even at the very Doors. For I dare Appeal to All the World, whether though the World hath been alway full of Wars, and of Rumors of Wars ; yet whether ever there were Wars of so little Fruit, Success, or Atcheivement ? Whether ever there was such *Labour of Nations*, and of People in the very Fire, all consum'd without Fruit, and for *very Vanity*, nothing come of it, as hath been of late years : And is not this God hath spoken, and Challeng'd the whole World upon ? *Hab. 2. 14.* *Is it not* (saith he) *of the Lord of Hosts,* so ordered, and contrived, it should be thus? Because the Knowledge of
the

the Glory of the Lord; that is, in the First Appearances, and Encreasing Glory of his Kingdom, rising like Ezekiel's Waters, first to the Anles, then to the Knees, and Loynes, and then like the Great Sea, covering All. This therefore, that we are so Apt to Complain of, so much Charge, and Labour, and no Effect, is a Comfortable Prognostick, the Kingdom of Christ draws near, and will by the bitterness of the Former State be thus welcom'd into the World.

We should therefore take Comfort, in this very third of *Habakkuk*, as the Prophet goes on in his setting out the glorious Works of God of old: And he does it to that very purpose to Comfort, *Ver. 3. God came from Teman, and the Holy One from Mount Paran, Selah: His glory covered the Heaven, and the Earth was full of his praise. He stood and Measured the Earth, (Ver. 6.) he beheld, and drove asunder the Nations, and the everlasting Mountains were scattered, the perpetual Hills did bow. And so he goes on, setting out the Works of God. And he Concludes, (let Appearances be never so Dark) (V. 17.) Although the Figtree shall not blossom, neither shall fruit be in the Vines; though things be never so Dark, saith he, yet I'll rejoyce in the Lord, I will joy in the God of my Salvation: The Lord is my strength, and he will make my feet like Hinds feet, and he will make me to walk upon mine high places.*

He Alludes to such Expressions, as set out the Glory of the Kingdom of our Lord Jesus Christ. And he hath left it as a Song to all Ages: *To the chief Singer on my Stringed Instruments.* That is, Let all the Servants of God in every Age, prepare to Sing upon these Grounds that I have laid, to Sing to the Praise and Glory of God, and to the glory of his Kingdom, even till Jesus Christ our great Beloved shall make haste, and be as a Roar, and as

a young Hunt upon the Mountains of Spices; upon the glory of his own Kingdom as the Anointed.

Certainly, I say, This cannot be far off, let us compute Time how we can; there is such Evidence that we must needs believe it. And happy will it be for any One of us, whom God continues in the present State in this World, to see but the Dawns and the beginning of that Kingdom.

O how Comfortable would it be, to Live or to Dye, as God is pleased to Call us to it, if we could but once see those Dawns! If we could but hear those *Loud Voices from Heaven* resounding upon Earth; *The Kingdoms of this World are become the Kingdoms of the Lord, and of his Christ.*

I shall now shut up what I have spoken, in very brief Application.

A P P L I C A T I O N.

The First Application offer'd to us, is,

USE I. A Wife, and a Holy, and a Prudent, Christian Commemoration of the Graces, and Vertues, and Excellencies that God hath given to any Persons of our Times; And so Particularly to this Eminent Personage that God hath lately removed from us. It doth become the Serious and Holy Servants of God, and of Christ, to make a VVife, and a Prudent Commemoration.

This is warranted to us, by what I say we have in the 2 Sam. 1. *David speaks thus; The Beauty of Israel is slain upon thy high places: How are the mighty fallen! Tell it not in Gath, publish it not in the Streets of Askelon.*

They

They were Cities of the *Philistines*, the Enemies of the People of God, the Enemies of *Israel*. O let there not be an occasion for them to Triumph and Rejoyce in it!

Let God do something Graciously for the Nation: We should earnestly Pray, that God would do some Gracious thing for the Nation; That though they will be Triumphant and Rejoycing, and making great Mirth upon it; yet notwithstanding, that God may Laugh at them, with a far greater Scorn, and have them in Derision, that are Enemies of his Gospel, and of his Kingdom. And, If any Person, whom they thought, and did look upon as a Friend and Servant to the Kingdom of Christ, and an Enemy to their Interest that are of another kind, of another Region, of a Region below; that God would snatch their Triumph and their Singing out of their Mouth; which we should earnestly Beg and Desire; and we should beg it of God, that he would Interpose against it.

And therefore, we may make a Wife, and (I say) a Prudent Record of any Person of Eminency and Service: And so we ought to do upon this occasion, by this Example of *David* upon *Saul* and *Jonathan*. Therefore, according to all Freedoms of Apprehension and Expression, we may do it. As *David* sayes, in 2 *Sam.* 1. 23. *Saul and Jonathan they were lovely and pleasant in their lives, and in their death they were not divided.* *Jonathan*, undoubtedly, was an excellent Person every way; And *Saul*, in regard of his Government, and bearing a representation of the Kingdom of Christ, he is thus spoken of, by *David*: Though otherwise, Scripture hath set very black Characters upon him.

So we may say, The King and the *Queen* were *Lovely and Pleasant in their Lives*: And it is the great Goodness of God that they have been *Divided* in their Death;

And

And that God hath been pleased to Reserve and Preserve the King; and that he would still Preserve him, our Earnest Prayer should be upon it; and any thing of Mercy, that God doth to the Nation, by those that he hath set in so Eminent Place and Station, and Sovereignty over it, we should Adore Him in.

And you see here, there may be a Covering of Imperfections: You see that *David* covered the great Evils that were in *Saul*. And the Spirit of God speaks of it, and hath Enrolled it in the *Book of Jasher*: That (I say) there may be a wise and a Prudent and a Holy Commemoration. And much more when there was such an Eminency as in our Case; for we may say, So great a Person, so Exemplarily *Fearing God*, ought according to the Word of God to be praised; Her Memory to be Blessed; She ought to be had in *Perpetual Remembrance*. We may say of Her, *Many Daughters have done Vertuously, but thou excellest them all*; as was said before.

And so we find God oftentimes in his Word, speaks of his Servants; *Moses my Servant is Dead*, saith God. That was a kind of Solemn Memorial of *Moses*. And so we find of *Josiah*, *Jeremiah* spoke of him in his Lamentations, to this Day, to After Times.

Now therefore, That God hath been pleased to take away one of the Pillars; though (as it were) the Left-Hand Pillar only, preserving the Life of the King; We have Reason to speak of it with Apprehensions of His Goodness, and also of His Stroke; the Stroke that looked like a Stroke of Displeasure; In that Regard we ought to Consider, as in a *Day of Adversity*.

IN S. E. II. In the Second Place, it teaches us to make a Holy, and a Wise, and Spiritual Use of this Providence, in relation to our selves: 1. To Consider the great Weakness, and uncertainty of our Condition here: 2. To

take out any of the Exemplars God gives us; the Exemplar of good and gracious Persons; and of the good we find in any of Eminency. And in that Eminent Person that God hath Taken and Removed from the Nation. We ought to Consider, wherever there is any thing of Worth, and Loveliness, and Excellency in any of the Servants of God, and any that have been Instruments of Publick Good and Advantage.

USE III. In the Third Place; it Teaches us to be Apprehensive, lest God should have still in Reserve a Scourge, and secret Stroke (as it were) upon the Nation. You see, we don't know what a Day; and much less what a Week, Moneth or Year may bring forth; how God may Change the Publick State of Things, within such a Time. And therefore it should teach us to lye Low before God; to Humble our selves, and earnestly to seek him. And then

USE IV. In the last Place; It should teach us to hope in the Salvation of God, both in Relation to Publick and Private; and in relation to the Glory and Kingdom of our Lord Jesus Christ, earnestly to pour out our Hearts, in Prayer and Supplication to Him; that he would be pleased to manifest himself in great Power and Glory, for the Glory of his Kingdom especially, and for the Glory of the Gospel; for the Glory of the particular Nation and Community that we are of; And also for great Grace, and Infinite Mercy every one particularly to our Selves, to Cry out, *O Lord, Revive thy work in the midst of the years; in the midst of the years make known, in wrath remember mercy. For we have heard thy speech, and are afraid: O Lord, revive thy work in the midst of the years, &c.*

And

And therefore, by way of Supplication, and lifting
up our Hearts ; Let us set before us that 64 of Isaiah, O
that thou wouldest rent the heavens ! that thou wouldest
come down ; that the mountains might flow down at thy pre-
sence. That there might be such great Works of God ;
As when the melting fire burneth, the fire melteth the waters
to boyl : to make thy Name known to thine Adversaries ;
that the Nations might tremble at thy presence. To make
known the wrath of God to his Enemies ; and by terrible things
that we looked not for, that he would be pleased to shew him-
self to us in Salvation.

A H T M N.

I.

O Lord, in sunder Heavens part,
Them open, Lord, to thee:
That coming Down in Grace to us ;
Thy Glory We may see.

2.

O let the World thy Power Know !
The Nations All, perceive,
How great a God our Lord is, when
His Kingdom He'll Receive.

3.

Let Mountains all Distill and Melt,
At thy Great Presence near ;

But

But let our Hearts touch more thy Great
 Feet them Arights to Seen
 Such Efficiencies Let us feel
 In Answer when we Pray
 So far surmounting all our Thoughts
 In their most free Display
 The wrath of God to his Enemies; and by terrible things
 we looked not for, that he would be pleased to their him-
 self in Salvation

That in a Holy Wonder We
 May Fear, and Praise, and Joy
 In thy Great Righteousness, and Live
 When Our Sins shoul't Destroy.

A H T M N

Lord, in under Heavens part
 them open, Lord, to thee;
 That coming Down in Grace to us;
 Thy Glory We may see.

F I N I S

O let the World thy Power Know!
 The Nations All, perceive,
 How great a God our Lord is, when
 His Kingdom Hell Receive.

Let Mountains all Dissil and Melt,
 At thy Great Presence near;